A U M

Correction easily becomes distortion and the good in it easily becomes evil. Many people have been deluded on this point for a long time. —LAO TZE.

THEOSOPHY

Vol. XXVII January, 1939 No. 3

WHAT OF THE NEW YEAR?

THE hunger for new and wondrous doctrines, for the revelation of truths heretofore unknown, is a natural consequence of disbelief in the *gnosis,* that central stream of wisdom participated in by the sages of all time. Truth, men think, is in process of creation by the adepts of modern science, hence all eyes are turned with hopeful longing toward the golden age of tomorrow, which someone else, somehow, will bring about. The idolizer of science awaits with eagerness to read in his newspaper that a new Einstein has arisen to revolutionize the cosmological conception, but he has himself forgotten how to do square root. The religionist passes from one expounder of the cosmic harmonies to another. He thinks the Sermon on the Mount is a mere "tract for the times"—other times. Because some good men have been naïve, goodness is decried as naïveté; because self-control is rare, it is not *natural*; and because brotherhood and unselfishness with difficulty surmount the weaknesses of human nature, they are visionary, impractical.

A civilization with this constitution of mind cannot last. The genius of applied science has reared an imposing structure upon which we have become dependent for our very lives—a monument to the age of iron, and as soulless as the motives which caused it to be erected. "In the degree in which the State depends for its political, commercial, and social well-being and prosperity, not upon a moral but a mechanical basis, is its foundation perilous." The foundations crumble and fall in every land, yet still the cry for a scientific—a "mechanical" or non-moral—solution for our rapidly multiplying ills is by far the loudest. Great nations have lost their ideals, their citizens succumb to degrading compromise, their aspirations turn to brazen lust for power.

Time was when reason was respected, when the rational was the right. But today the hunger of the blood, even *for* blood, has become a national religion. Hypocrisy becomes the adopted policy of even sincere statesmen, whom we justify—they are trying to be

"practical." The circuses return, with very little bread to go with them, and the modern Commoduses watch the arena from afar.

Can it be that this hideous nightmare is our own time, our own doing? With what furious righteousness the "pioneers" of modern thought, the "realistic" thinkers, the "liberals," the scientific "humanists" pronounce their *J'accuse* at the inhumanities perpetrated by their more consistent contemporaries—those simple men who have learned that we are animals, and guide themselves accordingly! Shall it never be learned that the ideas and ideals of an age select its leader, be he Caesar or Christ; that the cloistered teacher, the clever author, the impassioned pamphleteer, are the real rulers, who provide the *ideas* that rule the lives of all the rest?

It is assuredly a crime to murder a human being, but what of those who have murdered the idea of immortality, of duty and self-discipline? Who is the most to blame, the trained partisan who blends irresponsibility with ardor, whose plausible arguments omit facts, or the fanatical psychic who accepts the arguments, weaving them into dogmas of hate and destruction—or the sheep who follow, some eager, some reluctant?

What of the scholarly dilettantes who write of reincarnation and karma as if these ideas were of no more importance than the meaning of a medieval parchment? What of the learned who catalogue the forms of truth, themselves insensible of the living spirit within, who teach a filing system as though it were knowledge, until students become convinced that knowledge does not exist?

And all of these—are they more at fault than their fathers, *their* teachers? To fix responsibility is a popular activity, generally engaged in to the degree that one is himself irresponsible.

Theosophy is concerned with the error of ideas, not of men. So long as we incarnate by constraint, and not through will, so long do we participate in the false idea which, in its more ugly effects, so horrifies us today. It is the Heresy of Separateness.

In this hour, when the whole world seems entering the Golgotha of the twentieth century, we may well remember that the individual man learns to identify himself with collective humanity only through the "martyrdom of self-conscious existence." The suffering pilgrim must see in himself, not only the virtues and glory, but the woes, sins, and failings of all the rest of mankind.

The cycles of Nature keep to their courses, and in the fulness of time the year is born, without man's yea or nay. But Saviors of the World are born by *Will*. The cycle of the Buddha is begun by himself, bringing to birth a new age for all the world.

ANCIENT LANDMARKS

The Prehistoric Greeks

On a blustery February afternoon in 1874 the German-American archaeologist Heinrich Schliemann climbed the hard steep road leading to the Cyclopean citadel of Mycenae, in the northeastern corner of the Peloponnesian peninsula. As he gazed upward at the grim outlines of the ancient fortress, sharply etched against the dull grey sky, his heart beat high with anticipation, for he knew that he was approaching the scene of one of the greatest tragedies of the heroic age of Greece. For in that citadel Agamemnon, after his return from the Trojan War, was slain by his wife Clytemnestra, who in turn was murdered by her children, Orestes and Electra.

Professor Schliemann had already begun to suspect that the stories of the Trojan War were limned upon an Atlantean background. While excavating in Troy he had found, in the treasure house of Priam, an exquisitely wrought bronze vase bearing the inscription: *From King Chronos of Atlantis.* Ten years later, while wandering through the Louvre in Paris, he came across its mate, which had come to light in Tiahuanaca, on the South American continent. If, before he died in 1890, this intuitive man had been fortunate enough to read *Isis Unveiled* and *The Secret Doctrine,* he might have learned that the Trojan War coincided with the cycle of events described in the *Mahabharata,* and that Homer's *Iliad* was but a copy of the *Ramayana.*

Homer declared that Agamemnon and Clytemnestra had lived in Mycenae, and, according to Pausanius, they were buried there. Armed with this information, Schliemann began his excavations. In the hillside tombs he found a number of skeletons wearing golden crowns, masks and girdles, and a vast treasure house filled with golden ornaments which, he believed, had once adorned fair Helen of Troy.

Scholars who had previously regarded the *Iliad* as a fairy tale now began to wonder if it could possibly be a record of some prehistoric race. When the Cyclopean fortress of Tiryns was excavated by Schliemann, Professor Sayce of Oxford suggested that the word *Tiryns* came from some pre-Aryan language spoken in the peninsula before the Greeks arrived.

The Greeks themselves called these prehistoric settlers Pelasgians. But who were the Pelasgians? Were they primitive Neolithic men, or did they belong to some mighty civilization of which the very name has been forgotten? What sort of people built the mag-

nificent Lion Gate of Mycenae, with an enormous slab, weighing a hundred tons, poised a full twenty feet above the level of the ground? Who laid out the great hillside tombs of Mycenae, with their 45-foot domes built without a keystone? Professor Schliemann was convinced that "the architects who planned Mycenae and Tiryns certainly possessed an engineering and calculating skill which was not surpassed by the builders of the Pyramids."

The excavations of Sir Arthur Evans in Crete proved that these early settlers belonged to a highly cultured race. They had built a road across the island upon which they travelled in wheeled chariots. Their palaces were equipped with bath-rooms, running water, drainage systems, heating devices, and even elevators! Their artificers in ivory and bronze "wrought masterpieces which remain today among the world's greatest works of art." (Breasted, *The Conquest of Civilization.*)

Who were these mighty builders? Pausanius said that "the walls of Tiryns were built by the Cyclopes, and Euripides called the plain of Argos the "Cyclopean land." The identity of the Cyclopes is shrouded in mystery. One might expect the Greeks would themselves have left a record of their forefathers. They did, but in a form unacceptable to modern scholars. The Greeks preserved the record of the races which preceded them in their myths.

The word *myth* in Greek means an oral tradition, one which was passed from generation to generation by word of mouth. Plato considered the myths as "vehicles of great truths well worth the seeking." Even Ruskin declared that "to the mean person the myth always meant little; to the noble person, much."

We of the present day are content to accept a monkey as our ancestor, but the proud Greeks traced their lineage to the *Gods*. These gods were divided into three distinct classes: the Immortals, who dwelt on Mount Olympus; the inferior gods, who animated Nature; and the demi-gods, half mortal and half immortal. Here we have the three lines of evolution—Monadic, physical, and intellectual.

The Gods of Olympus may be regarded in seven different ways. The meaning of the myths depends on the personification of the gods, which may be any of the following: of the noumena of the intelligent Powers of nature; of Cosmic Forces; of celestial bodies; of self-conscious gods; of psychic and spiritual powers; of Divine Kings on earth; and finally, as actual historical characters. If the Greek myths are interpreted from this last point of view, we will have a picture of the four races which preceded our own.

The Greeks allegorized the four Races as four Ages, using the four metals—gold, silver, bronze and iron—to symbolize the steps of descent into materiality.

The Golden Age was the period when the First Race lived in the "Sacred Imperishable Land" which capped the North Pole. The forms of this Race were ethereal. They could walk, run, fly, and see objects at a distance. They were sexless and the principle of Kama had not yet been developed. Thus it was said that in the Golden Age war was unknown and no one coveted the possessions of another.

The Second Race lived in the Age of Silver and occupied the Hyperborean Continent. The Greeks called it the "land of the gods," for it was the favorite abode of Apollo, the god of light, and its inhabitants were his beloved priests. The story of this Race is contained in the myth of Uranos, the King of the Second Continent. He personified the creative forces of nature, while his wife Gaea represented matter, the basis of all forms. According to the legend, Uranos produced giants and nymphs from drops of his own blood, suggesting the method of reproduction in this Race. He is said to have devoured his own children and to have been devoured by his son, indicating the fruitless efforts of unaided nature to create real men of mind.

The Third Race, of the Age of Bronze, inhabited Lemuria. This Race was itself divided into three periods. The early Lemurians were sexless, producing their young by exuding drops of vital fluid, which formed an egg-shaped ball. The myth of Leda, whose twin sons were gestated in an egg, refers to this early method of procreation. Then came a cycle of bisexuality. Plato gives us a description of the Third Race at this point of its evolution. "Our nature of old," he wrote, "was not the same as it now is. It was then androgynous. Our bodies were round, and the manner of their running was circular. Hence Zeus divided them into two." Finally mankind became male and female, and since that time the reincarnating Ego has depended upon the union of the sexes for the production of its physical vehicle.

At the beginning of the Fourth Round on this globe, every class of being was one-eyed. The "one-eyed Cyclops" of Greek mythology, those giants fabled as sons of Coelus and Terra, three in number, represented the last three sub-races of the Lemurians, for the two front eyes, as physical organs, did not appear until the beginning of the Fourth Race. The myth of Ulysses, who visited the cave of the Cyclops Polyphemus and destroyed his vision by

means of a fire-brand, symbolizes the atrophy of the "third eye." The adventure of Ulysses with the pastoral Cyclops, a giant race, is an allegorical record of the gradual passing of the Cyclopean civilization of stone and gigantic buildings to the more physical and sensuous culture of the Atlanteans, which finally caused the "eye of wisdom" to disappear.

In the middle of the Third Race, the "lighting up of Manas" occurred. At the beginning of our evolution the Monad (the "vivifying agent" present in every atom in the universe) had been plunged first into the lowest form of matter, the mineral. Gradually, by the passage of the Life Wave through the vegetable and animal kingdoms, a superior form was evolved—ready at last for the Host of Manasaputra whose destiny it was to incarnate upon this globe. Some of these mindless human forms were neither ready nor suitable for occupancy and remained destitute of higher knowledge until the Fourth Race. Into those forms which were half ready, a spark of intelligence was infused. Into those forms which were ready, the "Lords of the Flame" entered, kindling the germ of mind in the "mindless men" and adding to them the flame of their own Manas.

The story of the "lighting up of Manas" is found in the myth of the Titan Prometheus, creator of men. He first moulded a form which could stand upright, so that, while the animals looked down to the earth, man could fix his gaze upon the stars. When the form was completed, Prometheus lighted a torch at the chariot of the sun and gave the fire of mind to men. Enraged because this made of man a God, Jupiter chained Prometheus to a rock and sent an eagle to tear at the vitals of the suffering Titan. His destined deliverer, Hercules, told him how he could free himself from his bondage—

> The soul of man can never be enslaved
> Save by its own infirmities; nor freed
> Save by its own strength and own resolve
> And constant vision and supreme endeavor.

The myth of Castor and Pollux, twin sons of Leda by a mortal and an immortal father, also shows the difference between the "mindless men" and the incarnating Egos who ensouled them. Castor was the son of a mortal while Pollux had Jupiter for his father. In a battle in which both engaged Pollux came out victorious, but Castor was stricken. In sorrow Pollux asked Jupiter to be allowed to die with his brother. Jupiter told him he could not die because he came of an immortal race, but that he might share his immor-

tality with Castor by passing half his existence underground, the other half in the heavenly abodes. This semi-immortality was accepted by Pollux. The occult meaning of the allegory is given by H. P. B.:

> Here we have an allusion to the "Egg-born," *Third* Race; the first half of which is mortal, *i.e.,* unconscious in its personality, and having nothing within itself to survive; and the latter half of which becomes immortal in its individuality, by reason of its fifth principle being called to life by the *informing gods,* and thus connecting the Monad with this earth. This is Pollux; while Castor represents the *personal,* mortal man, an animal of not even a superior kind, when unlinked from the divine individuality. "Twins" truly; yet divorced by death forever, unless Pollux, moved by the voice of twinship, bestows on his less favoured mortal brother a share of his own divine nature, thus associating him with his own immortality. (*The Secret Doctrine* II, 123.)

Practically all of the gods of Greece are of a northern origin, originating in Lemuria toward the end of the Third Race after its physical evolution was completed. The Fourth Race is, with Hesiod, that of the heroes who fell before Thebes, or under the walls of Troy. The Trojan War, therefore, although an historical event of some 6,000 years ago, was also a symbol of other events which took place upon the continent of Atlantis. The Atlanteans developed from a nucleus of northern Lemurian men, centered, roughly speaking, toward a point of land which is now in the middle of the Atlantic Ocean. The early Atlanteans were three-eyed, having two in front and a third eye at the back of the head. The Greeks preserved the record of this race in a statue of the three-eyed Zeus, discovered in the Acropolis of Argos and believed to be the oldest statue ever found in Greece.

At the height of their civilization the Atlanteans were giants both in body and in intellect, and were greater scientists than those of the present day. For one thing, they had aeroplanes which were operated by solar force. Homer's vessels "going without sails or oars" refers to them, as does the myth of Icarus, who was warned by his father Daedalus to fly

> . . . nor low, nor high,
> If low, thy plumes may flag the ocean's spray,
> If high, the sun may dart his fiery ray.

Unfortunately for their own future, the Atlanteans turned their knowledge to evil uses. Many modern practices such as vivisection, blood transfusion, the transplanting of animal glands to human

bodies—even the craze for personal wealth and power—are the Karmic product of the sins of the Atlanteans, a defiance of nature which caused their destruction as a race and the catastrophic submergence of their continent.

The Greeks preserved the tradition of the sinking of Atlantis in the myth of Deucalion. The legend says that after the fourth race had passed its apex of development, a change occurred in men. Modesty, truth and honor fled, and in their place came crime, fraud, cunning and the wicked love of gain. Seeing the condition into which the earth had fallen, Jupiter determined to destroy it and form a new land where men would have fresh opportunities to live a virtuous life. So the waters came and covered the land, leaving only Mount Olympus above the waves. There Deucalion and his wife Pyrrha found shelter, and from them sprang the new, fifth race.

Thousands of years after, Solon, the great Athenian law-giver and one of the Seven Wise Men of Greece, visited Egypt and recounted the myth of Deucalion to one of the priests of Saïs. The priest assured Solon that it was the record of an actual historical event which had occurred some 9,000 years before. He told the Greek sage of the last of the Atlantean Islands, which he called Atlantis, but which was really the Island of Poseidonis, picturing in detail its high mountains, canals, bridges, and harbors filled with vessels from foreign ports. He gave a full account of the inhabitants of the island and their customs, describing in particular the laws of the country and the method of their enforcement. On his return to Athens Solon wrote down the tale in epic form. Plato inherited his manuscript and repeated the story in the *Timaeus* and *Critias*. For more than 2,000 years the world regarded Plato's story as a fable. But in the last quarter of last century Ignatius Donnelly and H. P. Blavatsky provided indisputable proofs of the existence of Atlantis.

Long before the island of Poseidonis sank beneath the waves, one of the early sub-races of the Aryan stock descended from the high plateaux of Asia and emigrated to islands in the West. There they resided for some thousands of years, intermarrying with members of the last, or seventh sub-race of the Atlanteans. Ages later these people, called *Atlantean* Aeolians because of their long stay on the remnants of the lost continent, were to become the ancestors of the Greeks, for when some of the islands around Poseidonis showed signs of sinking, they had again to leave their homes. They built a flotilla of arks and sailed through the Pillars of Hercules

(the Straits of Gibraltar) into the Mediterranean Sea. Some of them colonized the coasts of Italy and Spain. Others went on into the Aegean Sea and settled on the Greek Isles and in Thessaly, to which they gave the name of Aeolia. The Atlantean Aeolians were, therefore, the "autochthones" of Greece, the forefathers of the Hellenes, the builders of the Cyclopean citadels and fortresses which still puzzle the archaeologist.

Before Professor Schliemann died, he expressed his firm conviction that Atlantis had been the cradle of the human race. His son, devoting fifteen years to submarine exploration around the African coast, found many relics of Atlantis: wall-fragments, representing a ceremonial dance; a cave-temple of highly artistic construction; two great high-roads, and several unexplained lighthouses on the African coast which he believed were built by Atlantean navigators.

The objections to Professor Schliemann's theory that the modern races of mankind came from Atlantis are based on the same blind negation which refuses a hearing to Theosophic philosophy: both contradict prevailing speculations, and must therefore be denied with little or no investigation. While interest in the subject of Atlantis grows yearly, not until the biological and anthropological significance of that continent are grasped by science can we say that its *real* existence has been admitted. For then, and only then, will modern civilization come into its heritage of the true, the secret knowledge of the ancient Greeks.

Evolution in the Twelfth Century

When common people hear from natural philosophers that gold is a body which has attained to perfection of maturity, to the goal of completeness, they firmly believe that it is something which has gradually come to that perfection by passing through the forms of all other metallic bodies, so that its gold nature was originally lead, afterward it became tin, then brass, then silver, and finally reached the development of gold; not knowing that the natural philosophers mean, in saying this, only something like what they mean when they speak of man, and attribute to him a completeness and equilibrium in nature and constitution—not that man was once a bull, and was changed into an ass, and afterward into a horse, and after that into an ape, and finally became a man. —Al-Khazini.

KRIYASAKTI

"The Mysterious Power of Thought"

H. P. BLAVATSKY'S life and writings are, the one an example, and the other an illustration, of the power of Kriyasakti. With both her mission and her teachings before them, theosophists should benefit themselves and others far more than has been the case in their attempts to study and apply the second and third Objects of the Theosophical Movement.

For, if "the investigation of the unexplained laws of nature and the psychical powers latent in man" is to be made effective, the implications of this Object have to be weighed—not merely the words in which that Object is formulated. Clearly, the third Object implies the pursuit of self-knowledge, and is, therefore, the equivalent of the Delphic injunction, "Man, know thyself."

As clearly, the Third Object implies the presence in every man and in all nature of the power of Kriyasakti. Unless there is resident in every human being the capacity for "self-induced and self-devised efforts," then all progress is contingent upon favoritism in some form, and not on personal virtue and merit. There is a significant correspondence between the three Objects of the Theosophical Movement and the "Three Fundamental Propositions" of *The Secret Doctrine.*

The idea of favoritism in place of merit is deep-seated in the human mind. It is the source of materialism as well as of religions. All the many sects and schools, those current as well as those long buried, the best as well as the poorest, trace back to the misuse of the power of Kriyasakti by incarnated man himself. It is the accumulated effect of this misuse which presses as a spiritual *affect* on every student in all the relations of human existence. This is indicated in the parenthetical phrase, "checked by its Karma," in the statement of the Third Fundamental, and even in the Section devoted to "Cyclic Evolution and Karma." Thus: "There are *external and internal conditions* which affect the determination of our will upon our actions."

The second Object of the Parent theosophical association was framed in these words: "The study of ancient and modern religions, philosophies, and sciences, and the demonstration of the importance of such study." When this Object is examined it will be perceived that "religions, philosophies, sciences," embody those very "external

and internal conditions" which overpoweringly affect the "determination of the will" of most men.

All these branches and divisions of human controversy, opinion, and belief are something more than doctrines and dogmas espoused or opposed as the case may be. They are, one and all, the *results* of the exercise of the power of Kriyasakti. By study and application of the third Object the student enters consciously into the region of *causes*. By consideration of the second Object in the light of the third, he sees for himself the ineluctable truth of the Aphorism, "the effect is *wrapped up in* and is *not succedent* to the cause." The "time" aspects of Karma lose at once the validity often attached to them and he grasps something at least of the import of the first of the Aphorisms: "There is no Karma unless there is a being to make it or feel its effects."

The very first step in the direction of true Self-knowledge lies in the immediate apprehension that what are familiarly termed "cause and effect," "good and evil," "life and death," and so on—all the pairs of opposites, in short—inhere in the being, not in the event or conditions. One and all, these affect him because he is their creator, preserver, destroyer, regenerator. They exist in him: he exists in them, is their *creature*—so long as he remains in ignorance or misapprehension of his own nature and of great Nature. All that is desirable in any world, all that is undesirable, is the result of the use made of the power of Kriyasakti. Each being makes its own heavens and its own hells.

Every attempt to realize in oneself or to embody in an association the great Ideal formulated in the first Object of the Theosophical Movement has ended, and must ever end, in failure so long as the realizable third and second Objects are ignored, passed lightly over, or themselves made the end instead of the means. No student needs reminding of the failures evidencing the misunderstanding and misuse of the power of Kriyasakti among theosophists, individually and collectively, during the course of the years since H. P. Blavatsky began her Mission. From these many errors and failures it is not difficult to learn what to avoid. Indeed, that lesson is everywhere recognized in the passive sense, even by those who go on actively in their mistaken courses.

There are not wanting earnest, sincere, devoted students of pure Theosophy in all the many societies professing the Objects of H. P. Blavatsky and her Masters. Nor are such altruists and philanthropists absent from those attached to this or that philosophy, religion, science, or other association for human amelioration and

betterment. What, then, is the real burden upon the mind of the race—real, whether as cause or effect; real both as cause and effect?

Power is inherent, whether active or latent; *knowledge* is acquired. Power is universal, knowledge individual. No being but has power, embodies power, exercises power, *is* power. No being but has knowledge, whether we name it "instinct," "intellection," "intuition," or any other of many terms. But *Self*-knowledge—who can claim it? And without Self-knowledge, Universal Brotherhood is but an ideal, a dream, a mirage.

Why did H. P. B. import as part of her theosophical nomenclature this word Kriyasakti from the Sanskrit along with so many other terms from that "language of the gods"? What connotations does it bear in words of our own?

Krypsis is a term invented by seventeenth century theologians to signify "the secret exercise by Christ, *as man,* of his *divine* powers." Only the term was new, the notion itself originating in the perversion of a great truth by the early Church Fathers, whose theological speculations were devoted to polemics over the "three Persons of the Trinity," or "the three Attributes of the God-Head." In both cases the notion of uniqueness blots out the perception that these attributes are not limited to any "God-Head" or any "Christ," but are innate in Being itself. "Krypsis" was an attempt to appropriate for sectarian purposes one of the two fundamental concepts of Spinoza, who employed the word *conatus* to indicate the presence of the creative power in all nature, its striving in animate and inanimate things and forces as well as in man and the beings above man. Sir William Hamilton borrowed and applied this idea specifically to conscious and unconscious striving toward a seen or unseen goal and called it *conation.* Present day psychologists trade upon these unacknowledged sources in their many theories to account for "the restlessness of the mind," as the materialists try to account for the restlessness of physical nature.

All these countless speculations are traceable to the Mind in Nature as an influence or incentive, and to the mind of man in which that of Nature is focalized in greater or lesser intensity and brilliance. The whole vast library of Western endeavor comes directly from Egyptian or Chaldean or indirectly from ancient Aryan-Indian sources. These in turn had their fundamental teachings direct from the great Sages of the human Race preceding our present one—Sages to whom *Jnanasakti, Itchasakti,* and *Kriyasakti* were no dream, but the realization of *Parasakti,* Self-Knowledge—the Power and Powers of perfected Man.

These powers are used, but imperfectly used, by every man—in his thoughts, his feelings, his desires, his memories and imaginings. Those interested would do well to study in *The Secret Doctrine,* I, pages 289-293, in the light of the Three Fundamental Propositions and the three Objects.

It is elsewhere written, "Nothing could be preserved in human memory without some outward symbol." Words are the outward human symbols of "eternal Thought in the Eternal Mind." The symbols in ancient Sanskrit are those bestowed by the Elder Brothers of our human race. That is why H. P. B. was at pains to restore them to currency in her own re-presentation of *Theosophia*—Divine Wisdom.

One Common Source

All the religious monuments of old, in whatever land or under whatever climate, are the expression of the same identical thoughts, the key to which is in the esoteric doctrine. It would be vain, without studying the latter, to seek to unriddle the mysteries enshrouded for centuries in the temples and ruins of Egypt and Assyria, or those of Central America, British Columbia, and the Nagkon-Wat of Cambodia. If each of these was built by a different nation; and neither had had intercourse with the others for ages, it is also certain that all were planned and built under the direct supervision of the priests. And the clergy of every nation, although practicing rites and ceremonies which may have differed externally, had evidently been initiated into the same traditional mysteries which were taught all over the world. As cycle succeeded cycle, and one nation after another came upon the world's stage to play its brief part in the majestic drama of human life, each new people evolved from ancestral tradition its own religion, giving it a local color, and stamping it with its individual characteristics. While each of these religions had its distinguishing traits, by which, were there no other archaic vestiges, the physical and psychological status of its creators could be estimated, all preserved a common likeness to one prototype. This parent cult was none other than primitive "wisdom-religion."'

—H. P. Blavatsky.

SCIENCE AND THE SECRET DOCTRINE

The Origin of Man

II: *The Link Between Man and Ape*

THE theory of the selective development of mutations as the origin of evolutionary changes is probably more widely agreed upon by biologists than any other hypothesis. Setting aside for the moment the question of what causes such mutations and other initial difficulties in the way of the theory, let us now regard the practical consequences of its acceptance. Of primary importance is the fact that the selection and development of mutations in such manner as to produce a new and higher species calls for enormous stretches of time together with a long series of transition forms.

To uphold this theory it has been necessary to push back the origin of present species to the remotest past. The amazing implications of this theoretically required time-factor, however, seem to have been entirely overlooked. It is of course well known that some insects such as the cockroach and the ant have maintained substantially the same form since the earliest specimens discovered, dating back many millions of years. Surprising stability of form has also been noted in higher forms of life. Prof. Glenn L. Jepson found in southern Montana relics of a mouse regarded as 80,000,000 years old, and a duck supposed to be 50,000,000 years old was unearthed in Utah.[1] The chronology is questionable, but that belongs to another subject. Taking the figures at their face value, if these forms have remained more or less *in statu quo* for this immense period, how long did it take them to evolve to that stage from "zero"? Supposing that the rate of progress in evolution may be determined in some such way as this, how long must it have taken man to evolve from the condition of his supposed near relatives, the apes, to where he is now?

There is an obvious irregularity in the rate of evolution, some species having altered rather rapidly as compared with others, the reason for which is, again, a subject in itself. Fairly good lines of descent have been established for some species, the horse and the elephant, for instance; lines substantiated by a real ladder of transition forms such as any evolutionist would give his ears to find in the case of man. The development of these rapid lines suggests the optimum rate which these changes, under the orthodox theory, might be expected to reach. In physical terms, the evolution of the

[1] *Science*, May 20, 1938.

elephant from *Elephas Primigenius* involves much less alteration than that required for the development of man from the highest ape form; that of the horse from his three-toed ancestor somewhat more. Allowing for some confusion in time estimates, the three-toed horse, placed in the Tertiary epoch, according to present ideas would be at least 90,000,000 years old. The highest ape is at least half as far from man as the *Anchitherium* from the modern horse; but let us be liberal and assume that on the same scale man diverged from the animal stock 20,000,000 years ago. Then what becomes of the "cave-man" of only 30,000 years ago, and the "beginning of civilization" only 8,000 years ago? Even as early as a million years ago, man, on this scale, should already have achieved quite a high civilization, having traversed nineteen-twentieths (more likely thirty-nine-fortieths) of his way from the apes. Either a marvelous and wholly unexplained mutation took place very recently, or the age of civilized man has been ridiculously dwarfed, on the showing of the mutation theory itself.

Further difficulties present themselves. The mentalities of neither the 80,000,000 year-old mouse, the 50,000,000 year-old duck, the 90,000,000 year-old horse, nor of the ape, whatever his age, have changed one whit, so far as any known evidence goes. All these species—except where specially trained by man—exhibit to this day the simple minimum of intelligence necessary to survival, and no more. In fact, every aspect of animal evolution points to a fundamental law in nature which might be expressed thus: *The mental evolution of the animal kingdom never exceeds the bare survival minimum, unless artificially stimulated.* Moreover, careful consideration will show that such a law would be strictly in accord with orthodox evolutionary theory. But man *in some of his races* is a glaring and apparently miraculous exception. His mental evolution, if it kept pace with his physical development as outlined in this hypothesis, should in the one case have brought him to his present intellectual status nearly a million years ago; or, according to the law formulated above, he should still have the mentality of an ape, since that is all he would need for survival.

The familiar theory accounting for man's intellectual development is that, having for some reason been forced out of the trees, he developed new capacities in coping with the necessities of life on the ground, while some mutation supplied him with an opposable thumb and the resulting tool-handling abilities. As a matter of fact, so far as physical equipment is concerned, a man with man's mind can get along pretty well with no thumbs at all. Monkeys have no

physical trouble in handling things; the limitation is *inside.* The mind was not developed by the use of hands, the actual process being just the opposite. *The common monkey with four hands and a prehensile tail is better fitted by nature to handle tools than is man;* and there are innumerable ways in which all animals might use the physical powers they have, were their minds awakened to these possibilities. Obviously, animals are content with the survival minimum of development.

Both the denial of the existence of civilization a million years ago and the assertion of a sudden recent spurt of human intellect are scientifically insupportable, productive of mysteries insoluble except by wholly speculative, factually unsubstantiated, and in some cases, childish theories. These difficulties do not exist in Theosophy, which teaches with a wealth of evidence, first, an originally extraneous, now internal stimulus of human intellect shared in varying degrees by various races; second, the existence of lost civilizations of untold antiquity; and third, because of the different degrees of intellectual impetus, the co-existence of civilization and savagery in the human race for immemorial ages.

It is intensely interesting to note the recognition of a *threefold* evolution in man in the retiring presidential address of Dr. Edwin Grant Conklin before the American Association for the Advancement of Science, Dec. 27, 1937. He said:

> Physically the fittest is the most viable and most capable of leaving offspring; intellectually the fittest is the most rational; socially the fittest is the most ethical. To attempt to measure intellectual or social fitness by standards of physical fitness is hopelessly to confuse the whole question, for human evolution has progressed in these three distinct paths. Man owes his unique position in nature to this three-fold evolution, and although the factors of physical, intellectual and social progress are always balanced one against another, they are not mutually exclusive.[2]

Could a definite series of transition forms from ape to man, located within the presently accepted time limits, be established by anthropologists, an irrational fact would have to be accepted as objective evidence, and the reason sought afterwards. But instead of a series of transition forms, we have only a few types rather closely grouped into similar or identical races: *Pithecanthropus Erectus,* the Neanderthal Man, the Heidelberg Man, the Peking Man, the Broken Hill Man, the Piltdown Man. There are others

[2] *Science,* Dec. 31, 1937.

which are not transition forms at all, but *mixed* types; not graduated, but belonging rather closely to the same stage of development; not far back in time in proportion to development, but quite recent. (The later Neanderthals were contemporaries of the Cro-Magnon man, and the latter was admittedly as much a human being as we are.) These facts are so glaring that none of the ape-like species is now accepted by competent scientists as being ancestral to present *Homo Sapiens.* Anthropologists regard them as offshoots—agreeably to Theosophy—and the "missing links" are as profoundly missing as ever. These "blurred copies" are illustrations of the strange by-paths taken by a few hominoid or anthropoid tribes in the past, but they *throw no light whatever on our own ancestry.*

In 1935 evidence developed that the modern type of man lived in Africa 60,000 years ago, at which time the Neanderthals occupied Europe.[3] This agrees entirely with the Theosophic teaching that modern type Atlantean descendants have occupied Africa for at least a million years, the European Neanderthals, along with the *Pithecanthropus* and similar stocks, being merely scattered and sporadic survivors of a still older and vanishing race—a race, moreover, with a queer history. Peking Man had a skull like the Neanderthal, though lower-browed; he made tools, used fire, walked erect, and was of good human stature. His jaws and teeth show *mixed* human and ape traits. All this is not the description of a transition type but of a *hybrid,* the meaning of which Theosophists will well understand.[4] In 1935 Dr. Theo. D. McCown of the University of California found near Mount Carmel, Palestine, the remains of nine men who combined the "ape-like" characteristics of the Neanderthal with the appearance of modern men.[5] The Minnesota Man exhibits the same mixture of traits.[6] The famous *Pithecanthropus* itself is regarded by Dr. Ales Hrdlicka as a "high primate of as yet uncertain ancestry and no known progeny," thus eliminating the Java Man from the human line in both directions, leaving our own poor *Homo Sap.* suspended in a still further attenuated ancestral vacuum.[7] It is perhaps in a desperation born of such quandaries that the discoverer of *Pithecanthropus,* Dr. Eugene Dubois, now expresses the view that man did not gradually progress to his present state, but came into existence as a finished genus.[8] This claim is far more extreme than any made by theosophists, having been inspired, in the opinion of some, by pressure from the Catholic Church, to which Dr. Dubois belongs.

---

[3] *Science,* Mar. 15, 1935. [4] *Science,* April 15, 1938. [5] *Oakland Tribune,* Oct. 11, 1935.
[6] *Science,* June 10, 1932. [7] *Science,* June 10, 1932. [8] *Science News-Letter,* Aug. 24, 1935.

An obvious direction of research is the study of resemblances between man and ape, physically and psychologically. It has been frequently stated that there is not a bone or organ in the ape which does not have its counterpart in man. It has been also stated, just as truthfully, but neither as often nor as loudly, that there is not a bone or organ of the ape which could possibly be mistaken for that of a man. The beast impress is unmistakable. Psychological disparities are equally definite. Dr. Robert M. Yerkes of the Yale Laboratories of Primate Biology provides these general conclusions, the result of an extensive study of the chimpanzee by N. Kohts of Moscow:

1. The chimpanzee ignores the possibility of walking erect and carrying weights with his hands.
2. He is devoid of imitation so far as human sound is concerned, and fails to improve his imitatory behavior.
3. He fails to understand the advantages of friendly relations with animals lower than himself.
4. His habits as to tool-using fail to improve.
5. He does not engage in creative or constructional play.[9]

In other words, his natural reactions are altogether different from those of a human child in every important respect. When and how, then, did the chimpanzee lose the incipient human traits which must have once been present if there is any real ancestral relation between man and ape? The evidence points to *hybridization and degeneration.* It does not fit anything else. Other apes, especially the gorillas, disclose humanoid traits which, though not changing their animal status, nevertheless point out a special relation with man—again indicating the same conclusion.

As a matter of fact, the idea of a *direct* ancestry has long been given up, popular ignorance on the subject notwithstanding. Dr. William K. Gregory, for instance, gives the view of the Johns Hopkins School of Anatomists that man "diverged" from the anthropoid stock very far back, just a little later than the gibbon.[10] This brings up the old puzzle: If man is then not as old as the gibbon, why has his evolution so far outrun the latter? Dr. Gerrit S. Miller claims that such a transformation as that from anthropoid to man is without fossil-proved precedent. He calls the derivation of man from a Tertiary anthropoid an "alluring [!] speculation." Dr. Gregory contends in return that regardless of what might be the period of divergence, men and apes are divergent offshoots of a common stock. We have heard so much of this "common stock,"

[9] *Science,* May 15, 1936. [10] *Science,* Jan. 13, 1933.

without ever seeing hide, hair, or tail of it! When, we wonder, will it dawn upon these *savants* that the neatest, most complete and indisputable explanation of this mystery is that the missing root *was man himself?* Let us sum up some of the points in favor of this idea, using only scientific data:

1. It explains the enormous discrepancies between the supposed ages of man and ape and their respective developments.
2. It explains the absence of human psychological traits and the presence of degenerated physical characters in the chimpanzee.
3. It explains the many resemblances between man and ape just as adequately as the scientific theory; and in some cases—such as the inverse development of the brain lobes—explains them better.
4. It explains why an ape baby grows less intelligent as it becomes older, while the human baby grows more intelligent, the one recapitulating an evolution, the other degeneration.
5. It explains the absence of any accepted ancestral type, and of missing links in general.
6. It explains the presence of modern type men in geologic strata so old as to make it very difficult to believe in their evolution from "ape-man" types. An example is the *Homo Sapiens* found in Tanganyika, associated with such animal remains as to force a conclusion on the part of Sir Arthur Smith Woodward that man may be 20,000,000 years old.[11] And it would avoid the desperate strategem of assuming that the associated prehistoric animals must after all have survived much later than heretofore believed, in order to accompany man! (Mendenhall.)

Why, then, has it been so difficult—until today impossible—to get scientists to consider the idea that man was his own ancestor? The vast historical momentum of the "animal ancestry" theory, so firmly embedded in both the popular and the scientific mind, is one explanation. Another is the plain lack of courage among scientists who fear the vengeance of outraged prejudice. In some, there is perhaps a vague apprehension of how practically every materialistic conclusion would be upset by the application of such a theory, leading back to the time of a consolidation of physical form out of states of matter now unknown scientifically, guided by *pre-existing intelligence.*

---

[11] *Science,* Sept. 22, 1933; *Science,* Aug. 4, 1933; *Literary Digest,* Aug. 19, 1933.

THE FORMATION OF CRYSTALS

[These extracts from the writings of Friedrich Froebel, and Mr. Judge's editorial note thereon, were first printed in *The Path* for February, 1893. Unfortunately, the influence of this great educational reformer has waned with the rise of modern psychology and educational theory, which have their roots in materialistic biology rather than philosophy. While the profoundly spiritual thought of Froebel is doubtless familiar to many students of Theosophy, it is not so well known that the ideas of the German philosopher, Karl Krause, were followed by the founder of the Kindergarten system. Krause was a pantheist, yet he distinguished between the unmanifested Deity and the God in Nature, and taught spiritual and intellectual evolution by means of a series of life-courses or incarnations, leading finally to the union of individual spirits with the One. Both Krause and Froebel were born in the early 1780's, living in the golden age of German idealism and transcendental philosophy inaugurated by Kant, and both may be regarded as being among those pantheistic thinkers whom H. P. B. called "quasi-occult" in their views. The materialism of Moleschott, Vogt, and Büchner, however, gradually triumphed over the idealists, and in one form or another maintains its insidious domination to this day.—Editors, THEOSOPHY.]

IN the writings of Froebel, the German mineralogist and educator, there are some interesting passages on the formation of crystals. He says, "The world of crystals proclaimed to me in distinct and unequivocal terms the laws of human life."

"What the spiritual eye sees inwardly in the world of thought and mind, it sees outwardly in the world of crystals."

"Man in his external manifestation, like the crystal, bearing within himself the living unity, shows at first more one-sidedness, individuality, and incompleteness, and only at a later period rises to all-sidedness, harmony, and completeness."

Having thus perceived intuitionally the inner meaning of development as seen in crystals, he describes in detail the action of force in its tendency "to represent each thing in unity, individuality, and diversity; to generalize the most particular and to represent the most general in the most particular; and, lastly, to make the internal external, the external internal, and to represent both in harmony and union." He speaks especially of "the tendency of force to derive the line and the plane from the point, to represent the point as a line and as a plane, the line as a point and as a plane, to contract

the line into a point and expand it into a plane," etc. These processes are illustrated in the formation of the different crystal forms. The inner nature of the force is always spherical, and the crystal having passed through various stages tends to return to the spherical form.

"The force at last reaches so high a degree of tension of inner and outer opposition that even the external results show that the tendency to relieve this antithesis has become the chief tendency of the force."

This is the story of evolution and involution given in a few words, and is even more significant for us with our wider knowledge than it was for Froebel himself. Yet he says that to him the crystals were "a mirror of the development and history of mankind." Much more are they so for the student of evolution.

He describes the development of the cube form according to the law of necessity. The force proceeds from a centre, and there is always at that centre a set of three bilateral directions perpendicular to one another.

"The result of the predominance of these three bilateral perpendicular directions must be a crystal limited by straight lines and planes, revealing in every part the inner nature and action of the force."

The cube is the only form which fulfils these conditions. For "each of the eight corners shows the perpendicularity of the three bilateral directions at the centre, and thus indicates externally the centre of the cube. Similarly, the three sets of four parallel edges show each of the inner directions fourfold. The six faces mark in their centres the six terminal points of the three bilateral directions, and thus determine the invisible centre of the cube."

He then explains the development of other regular forms from the cube—the tetrahedron and octahedron, by the tendency of the corners to become planes, the faces to become points, etc., and thus traces the inner meaning of the development of form. Following his line of thought carefully, one is not surprised that he saw so clearly the analogy between human development and the development of crystals, and that he saw in crystallography "the possibility of direct proof of the inner connection of all things."

—SARAH CORBETT, F.T.S.

[EDITOR'S NOTE.—The foregoing short article is highly suggestive, and a study of the laws governing formation of crystals would be very instructive for Theosophists. The whole scheme of evolution on the planet had to be gone through in the mineral king-

dom before the materials could be gotten ready for animal and present human bodies. These laws therefore are at the bottom of our mental and physical acts, inclusive of occult phenomena of every sort. Next after this are chemical laws, which must be understood as well as the first before the student can do anything practical in occultism. And when students study these and comprehend their complexity and vast range, it will be seen how foolish it is to wish to be Adepts when we are only children, and how much better it would be for the world if Theosophists hungered to seek and to save the world from its sorrow, rather than to be ever wishing to see wonders in nature and to do what only scientific training for lives can enable us to do. Disciples are many, but earnest, devoted, self-sacrificing disciples are few.]

"NATURAL IMPULSE"

The whole order of nature evinces a progressive march towards *a higher life*. There is design in the action of the seemingly blindest forces. The whole process of evolution with its endless adaptations is a proof of this. The immutable laws that weed out the weak and feeble species, to make room for the strong, and which ensure the "survival of the fittest," though so cruel in their immediate action—all are working toward the grand end. . . .

Those purely *secondary* causes of differentiation, grouped under the head of sexual selection, natural selection, climate, isolation, etc., etc., mislead the Western Evolutionist and offer no real explanation whatever of the "whence" of the "ancestral types" which served as the *starting point* for physical development. The truth is that the differentiating "causes" known to modern sciences only come into operation after the *physicalization of the primeval animal root-types out of the astral.* Darwinism only meets Evolution at its midway point—that is to say when astral evolution has given place to the play of the ordinary physical forces with which our present senses acquaint us. But even here the Darwinian Theory, even with the "expansions" recently attempted, is inadequate to meet the facts of the case. The underlying physiological variation in species—one to which all other laws are subordinate and secondary—is a subconscious intelligence pervading matter, ultimately traceable to a REFLECTION of the Divine and Dhyan-Chohanic wisdom.

—*The Secret Doctrine.*

YOUTH-COMPANIONS' FORUM

Is it indicative of their philosophy and its tenets that most theosophists I have talked with show little interest in, and less real knowledge of, economic and political theories and problems?

(*a*) It may seem like mere assertion to the questioner to say that except in Theosophy there is no real knowledge of economic and political problems. From the theories of Henry George to the underlying causes which made possible the career of a financier like Samuel Insull, nothing has escaped the purview of Theosophy. This comprehensive basis should be of interest to all sincere students of economics and politics, because it gives a key which not only clarifies every situation for the intellect, but removes the sting of partisanship, the rancor of race feeling, and the terror and hate of competition. There is an underlying law which the ancients sometimes called Karma. A quotation from *The Secret Doctrine* (I, 643-5) describes its operation:

> Nor would the ways of Karma be inscrutable were men to work in union and harmony, instead of disunion and strife. For our ignorance of these ways . . . would surely disappear, if we would but attribute all these to their correct cause. With right knowledge, or at any rate with a confident conviction that our neighbors will no more work to hurt us than we would think of harming them, the two-thirds of the World's evil would vanish into thin air. Were no man to hurt his brother, Karma-Nemesis would have neither cause to work for, nor weapons to act through. . . . We cut these numerous windings in our destinies daily with our own hands, while we imagine that we are pursuing a track on the royal high road of respectability and duty, and then complain of those ways being so intricate and so dark. . . . But verily there is not an accident in our lives, not a misshapen day, or a misfortune, that could not be traced back to our own doings in this or in another life. . . .
>
> The Western Aryans had, every nation and tribe, . . . their Golden and their Iron age, their period of comparative irresponsibility, or the Satya age of purity, while now several of them have reached their Iron Age, the *Kali Yuga,* an age BLACK WITH HORRORS. . . .
>
> This state will last . . . until we begin acting from *within,* instead of ever following impulses from *without*. . . . Until then the only palliative to the evils of life is union and harmony —a Brotherhood IN ACTU, and *altruism,* not simply in name.

(*b*) People call themselves Theosophists at different stages of their evolution as students of Theosophy—some because they are in sympathy with its purposes, some because they have recognized the reasonableness of its tenets, and some for both these reasons and an added desire to practice and study the teachings. But not any nor all of these reasons give a Theosophist a Theosophical education. Knowledge comes step by step, through work and work alone. Therefore the inquirer, unfortunately, finds students uneven in knowledge and in interest. The principles of Theosophy have their application to economic and political problems. Great Theosophists have taken part in many a political and economic crisis in the world. The Theosophist who shows no knowledge of economic and political problems is not guiltless. He should know.

(*c*) Theosophists sometimes tend to disregard economic and political problems because they realize that these arise as a result of definite causes which are neither political nor economic, but are rooted in the defects of human nature. Consequently they feel that the best way to deal effectively with unfortunate conditions and circumstances is to determine the nature of the underlying causes.

All our social and economic ills arise from ignorance of the essential unity of humanity. The man who regards every being not directly related to him as apart and separate, creates barriers between himself and others. He is content to look out for his own private interests without regard for any one else. Selfishness becomes his password, and it is this selfishness, practiced by the great majority of our civilization, which lies at the root of all our problems. No purely economic or political theory will ever eradicate it. In fact, nearly every such theory is itself based upon selfishness. Concentration on externalities not only fails to accomplish anything worthwhile, but makes it difficult to recognize the fundamental identity of all humanity and man's possession of other than a physical nature and faculties. Theories of politico-economic reform cannot give a practical basis for living, for they ignore fundamental facts.

Theosophists desire above all to realize the true basis for life. They know that once this knowledge is applied to everyday existence, the false ideas leading to ignorance, vanity, greed, selfishness, and separateness will disappear. A true knowledge of the nature of man and the universe, gained and practically applied, is absolutely essential before the misery and evils of the world can be banished. Theosophists realize this, and thus turn all their energies toward furthering this ideal, trying to steer clear of confusing side issues.

Wouldn't it be a good thing to stop using the word "dead"? Could we say that really there are no dead people, and no dead animals? Or is it only people who never die?

(*a*) One of the most misunderstood and therefore misused terms of our language is the word "dead." There is not anything really dead in the whole universe. Matter and soul may change their states, but they never die. To eliminate "dead" and all other words bearing the implication of absolute extinction would be a step toward the realization of the immortality of all Nature.

All matter is made up of monads or "lives," never dying, but ever gaining experience through the forms they compose. When an animal "dies," the lives disperse temporarily, only to make up another form in the future. When a human being passes away, the same process takes place with his body and other lower principles, while the real man goes to higher planes of being to assimilate the experiences he has been through. Today many people identify themselves with this aggregation of lower lives making up the body. When that breaks down, they believe it is the end. An animal does not reincarnate as a human being does because it has no individual mind. But none of the constituents of animals or man ever dies, so we might say that there are really no dead animals either. Nothing is ever lost.

(*b*) Life is eternal, and as all manifestations of life are a part of and emanate from the One Source, nothing can ever die. The form which has been used as a means of expression may perish and go to pieces as a form, but the essence or creative intelligence ever evolves new forms for further experiences.

The life in the animal is just as eternal as the life in the human. The difference lies in the *degree* of consciousness possessed by each, not in the consciousness itself. The real man never dies. The divine man is indestructible; passing from form to form; He is the reincarnating principle, the individuality.

Animals are not individual souls, but have an elemental or psychic consciousness. Its highest phase of development is found in the mindless men of the Third Race, who become the vehicles for the Light of Mind given by higher beings. Though animals and human vehicles of the "Divine essence" seem to disintegrate and "die," they, in turn, are made up of lower forms of life which are eternal. Thus we can see that nothing in the whole universe ever ceases to exist, and that it might be a very good thing to stop using the meaningless term, "dead."

(*c*) Many of our words need to be redeemed and restored to a more nearly correct use. "Death" is one of these words. There are some others, among them "love" and "man" and "soul." Death may be defined as that point in the man's life cycle when he lays aside his physical body. Like birth, death is a very important and critical time and we certainly need a word for it. It is not impossible to restore the true meaning of death. Theosophy works to this end by spreading the idea that death is not extinction, which is impossible for anything that exists. The Ego lives on, whether in or out of a body. H. P. B. says, "The Spiritual existence of each Soul is continuous, conscious, unbroken by missing links of memory or experience."

To avoid the use of the word and to try to substitute some other expression might tend to create an artificial feeling about death and also about Theosophy. Working naturally to promulgate fundamentals is more powerful than making a particular attack on a particular effect.

Theosophy teaches that whatever has a beginning must have an end, what proof is there that this is true? If the lighting-up of Manas began at some time, when will it have an end?

(*a*) The statement that "whatever has a beginning must have an end" is axiomatic. It is impossible to conceive of evidence to the contrary. A stick having only one end or a coin with but one face would make an interesting museum piece. Anything which has a beginning must necessarily suffer destruction in the course of time. A passage from "The Vision of Scipio" (THEOSOPHY II, 320) illustrates the fundamental distinction between the eternal and the periodic.

> *Now that which is ever in motion is eternal.* Whereas that which communicates motion to something else, and which is set in motion by an external cause, must necessarily cease to exist, when its motion is exhausted.
>
> That, therefore, which has the principles of motion in itself, seeing that it can never fail itself, is the only eternal existence, and moreover is the source and causative principle of motion to all other bodies endowed with movement. The causative principle, however, can have no antecedent cause. For all things spring from this principle, which cannot in the nature of things be generated from anything else; for if it were so, it would cease to be the principal cause. And if this is without beginning, it can evidently have no end, for if the principle of causation were destroyed, it could not be reborn from anything else, nor give

> birth to any thing out of itself, for all things must necessarily be generated from the causative principle. The principle of motion, therefore, comes from that which is endowed with self-movement; and this can suffer neither birth nor death; otherwise every heaven would collapse, and every nature necessarily come to a standstill, seeing that it could no longer obtain that force by which it was originally impelled.
>
> Since, therefore, it is evident that that only is eternal which is self-motive who is there to deny that this is a rational attribute of souls?

A study of the closing pages of the section of *The Key to Theosophy* entitled "On Eternal Reward and Punishment; and on Nirvana," will show that Scipio Africanus derived these ideas from the Platonic philosophy which teaches that Soul is "the motion that is able to move itself." H. P. B. points out that in saying that "Soul is the most ancient of all things, and the commencement of motion (*Laws* X), Plato means Atma-Buddhi.

It is true that the embodiment of mind in matter has a beginning, with respect to any particular cycle of evolution. Under the law of cycles, then, a time will come when that embodiment will cease. But Mind—the eternal fire of Self-consciousness—had never a beginning nor will it ever cease to be. This calls for a study of the Fundamentals as stated in *The Secret Doctrine*. Statements found on page 15 of Volume I, and in the Section, "Primordial Substance and Divine Thought," should be helpful. They show that the individual man is a manifestation on earth of a Universal Principle, and as such must be considered as beginningless and endless.

Writing in "Fragments of Occult Truth" (see THEOSOPHY II, 102-3), H. P. B. makes the following statement:

> The sense of individuality in spirit cannot exist without combination with matter. Thus the pure planetary spirits, when first propelled into the circle of necessity, have no individual consciousness, only the absolute consciousness which they share with all fragments of the spirit hitherto entirely uncombined with matter. As they, entering into generation, descend the ladder and grow gradually more and more hemmed in by matter and isolated from the universal spirit, so the sense of individuality, the spiritual Ego-ship, grows. How finally, on reascending the circle, step by step, they regain, on reunion with the universal, the absolute consciousness, and simultaneously all the individual consciousnesses which they have developed at each stage of their descending and ascending progress, is one of the highest mysteries.

Without pretending to explain what the Teacher has said belongs to the "highest mysteries," it might be suggested that the individual consciousness of Self-Knowledge cannot conceivably be lost. Self-Knowledge is not dependent on any form, but is rather the result of liberation from all forms of conditioned existence. The discussion of "Spirit" in the *Theosophical Glossary* and statements on pages 53 and 54 of volume I of *The Secret Doctrine* make this clear.

(*b*) Sometimes the fame of an historical event like the battle of Waterloo or the discovery of America overshadows and obscures the other events in the chain of which it forms a part. In the process we know as the "lighting up of manas," there have been events which tend to make the student think of them as constituting the entire process. But when we recall that all evolution is through the never ending give and take, the reciprocal service between self-conscious and non-self-conscious beings, then we see that the "lighting up" process is itself eternal, and cannot be rigidly limited to a single event or a special cycle. There are, however, critical periods in any process, and there was a crisis in the process of human evolution when the time came for the Manasic host to endow humanity with mind by incarnating in the semi-ethereal forms of the Third Race. There is good reason for us to consider seriously what took place at that time. What might have been the normal course of evolution was not followed and we, who were those Egos, failed to choose the course of wisdom and responsibility. The Egos of that day (ourselves) were highly intelligent, but they had waiting for them some unfortunate *skandhas,* tendencies developed in a former evolution on the moon. Selfishness, which took the form of pride and selfrighteousness, made them spurn the forms and lower principles, their own creations, waiting to be "lighted up" by the incarnation. Confusion followed, and inaction in a deed of mercy became a deadly sin. We were forced to begin our work here, lest worse should befall. Even so, spiritual blindness gradually fell upon the race. By now this planet should be "lighted up," raised to a state which would be one of glory compared to the present one of suffering and darkness. It is small wonder that the history of that period has a fascination for us, for it was a long and important battle in the Great Mahabharata.

Theosophy seeks to lead the student away from the false idea of finalities and toward a realization of the meaning of expressions like "unbroken continuity" and "never-ending stream of conditioned existence." Beginnings and endings are really our memory of the passage from state to state of the eternal thinker.

SPIRITUALISM RECURRENT

IN 1844 the troupe of Indian "spirits" that at intervals had been obsessing the members of the New York and other Shaker communities bade their simple ascetic hosts good-bye. According to Elder Frederick W. Evans, spokesman for the Shakers, "The spirits told us when they left us, that in a very short time they would give manifestations everywhere, from the palace to the hamlet, all over the world." Unlike the spiritualists of 1848 and after, the Shakers for a time kept secret the abnormal manifestations which began among them in 1837, fearing that they would all be thought insane. It was not long after the Fox sisters discovered their power over the "spirits" of Hydesville that they too learned from their invisible mentors "that these manifestations were not to be confined to them but would go all over the world." And they did.

Such were some of the drops heralding the monsoon of psychism which broke over America, then Europe, at the midpoint of the nineteenth century. Now, as we approach the critical forties of this century, similar evidences appear. *Life* for Aug. 2, 1937, gave a pictorial account of a psychic renaissance at Lily Dale, N. Y., Mecca of American Spiritualists. Illustration showed mediums in trance, paintings of "spirit guides," and a photograph of what purports to be a materialization. In this last picture astral plasm is seen exuding from the body of a medium in the neighborhood of the spleen, rising in a column above his head to form an indistinct countenance shrouded by an amorphous cloud. Lily Dale's consecrated spot is the "Fox Cottage," moved there from Hydesville where, in 1848, Kate and Margaret Fox were mediums for the now famous "rappings" which astonished the world. Some sixty mediums live and ply their trade in Lily Dale, which, according to *Life,* is "booming." Among the diverse attractions provided for the delectation of tourists are classes in mediumship and lessons in contract bridge!

In March, 1938, "spooks" were alleged to have interfered with the household duties of Dorothy and Loretta Huber, daughters of John Huber, a farmer living near Chicago. (Los Angeles *Times,* March 20, 1938.) Dorothy accused her sister of failing to make their father's bed, which Loretta denied. Together they went and arranged the disordered coverlets. Fifteen minutes later the pillows were on the floor, blankets in disarray. Five times the bed was carefully made, and then mysteriously unmade in the absence of the

sisters. Mr. Huber called a lawyer to witness the bed-making operation. He watched, and left the room with the others. Fifteen minutes later they found the bed-clothes again disordered. With the help of friends Mr. Huber dismantled the bed, reassembled it, made it up. They locked the windows, stationed dogs on the premises and posted a guard at the door of the room. After five minutes they returned—the covers were in a heap.

Ken for Aug. 11, 1938, recounts a weird tale, smacking of the apocryphal, yet of interest because of certain parallels with the experience of the Shakers and the Fox sisters. The writer, Sidney Carroll, describes the experiences of a "Miss M," who pledged him to preserve her anonymity. This elderly woman lives quietly by herself in a small room in New York, but not without illustrious visitors. Ampére, Alexander Graham Bell, Thomas Edison, Victor Herbert — even William Shakespeare — are among her invisible companions and instructors. For eleven years she has been building an unique radio receiving station according to specifications provided by the "spirits" of these eminent scientists. This remarkable device will put her in communication with, not merely Mars, but the *stars,* which will be brought to earth by means of a television attachment. When the machine is complete the spirits will broadcast on the "universal high tide," Miss M affirms. Sometimes she gets a little discouraged by the technical difficulties of its construction and the consequent delay, but then she is consoled by Shakespeare, who scolds her in poetry.

The high tide of spirit intercourse is destined to begin its flow when the necessary secrets of the transmutation of metals have been fathomed by Miss M. The instrument operates not by electricity but through "chemical reaction." Miss M had the assistance of the late Floyd Muckey, expert on voice and accoustics, in carrying out the technical instructions of the "spirits," and Mr. Carroll relates that through this specialist members of the psychology department of Columbia University have become interested in her case. While the first celestial communications (which were to have been received "in a month or so") have not yet been publicly announced—due, probably, to some "scientific" complication—there is no doubt that the publication of this strange tale will hasten similar developments among the fraternity of psychic seers. But to outdo television of the stars will tax the capacities of even the most imaginative revelators.

Boastful of its policy of "scooping" more modest contemporaries in bringing rackets to light, in anticipating political *coups,* and in the prognostication of trends of public interest, *Ken* displays its

high impartiality by following the Carroll article with "I am a Psychic," in its Oct. 6, 1938, issue. According to this anonymous purported exposé of Spiritualism, psychic "healers" and counselors reap a harvest of 125 million dollars a year. Illustrations suggest the means by which the more obvious frauds of spirit-writing and materialization are performed, but the failure of the writer to deal with phenomena produced under conditions which make charlatanry impossible casts the shadow of editorial irresponsibility on *Ken.* One suspects that the object of this magazine is to serve its readers with lurid sensation rather than reliable and unbiased information. A few weeks later, however, when a reader protested that genuine psychic phenomena occur, telling of a girl in Louisiana whose accomplishments seem to rival those of D. D. Home, the editors called the sainted Dr. Rhine to witness that they do believe!

This young lady, Alice Belle Kirby, thirteen years old, of Jonesville, La., is the seventh child of a family of eight girls, daughters of Leon Kirby. The evening papers of Nov. 17, 1938, contained reports of her power to perform marvels of apportation and levitation such as to convince the local superintendent of education, the principal of the high school she attends, and many others, of the reality of the "miraculous." Alice Belle is described as "possessed of unusual poise and patience," and except for her psychic capacities, perfectly normal. The account in the Los Angeles *Times* for Nov. 18 relates that she can "Play a piano without any visible hands touching it, make a table dance in the air; have 200-pound men thrown from a table; by her command make a 700-pound piano move; [herself] stay suspended in air."

According to the *Ken* correspondent, Eric E. Montgomery, of Natchez, Miss., some of the phenomena require darkness, while others are performed in broad daylight. Mr. Montgomery says he has known the Kirby family for three generations and that trickery is out of the question. He also reports that Miss Kirby does not necessarily enter any kind of trance state to produce her wonders, she uses no "apparatus," and has accepted no money for her performances. But when Joseph Dunninger, president of the Universal Council of Psychic Research, offered her $10,000 if she could prove her occult powers in a public demonstration on Dec. 15, she literally "flew" to New York. Immediately after her arrival at the Newark Airport reporters rushed her to a Manhattan newspaper office, where, it seems, her powers failed. Miss Kirby explained by saying "I guess I'm not in the mood." (Los Angeles *Times,* Nov. 22, 1938.) Representatives of the girl asserted that the spirits had

told her through automatic writing that there would be no phenomena until the public test on Dec. 15.

It is to be hoped that thoughtful persons acquainted with the history of Spiritualism, and with the tragic fate of most of the mediums of the last century, will find suitable occasion to inform the parents or friends of this girl of the dangers involved in an inordinate exhibition of psychic capacities. A report states that in the past ten months some 5,000 persons have visited the Kirby farm to witness these modern miracles. Theosophists will remember the deep sympathy felt and expressed by H. P. B. for all mediums and sensitives, and that some of her earliest efforts in starting the Movement in the nineteenth century were in their protection and defense.

Quite evidently, the psychic phenomena of the twentieth century will not meet with the ferocious denials faced by the mediums and spiritualists of the time of H. P. B. A long preparation of the race mind has been in process, and there are many yet alive who remember the manifestations of the last cycle. There is the vast literature of psychic research, lending a species of scientific approval to honest investigation of such things, as well as the fact that the race itself is undergoing a broad development of the psychic nature: "As the preparation for the new cycle proceeds, as the forerunners of the new sub-race make their appearance on the American continent, the latent psychic and occult powers in man are beginning to germiate and grow."

There is reason, then, to expect that the spread of psychic manifestations and the interest in them may come somewhat earlier this century than in the last, and that the cycle will proceed on broader lines, protean in the diversity of its expressions. It remains for theosophists, as the only ones competent to explain what is taking place, to lay before the public with increased vigor and conviction the fact that "there is nothing 'spiritual' or 'divine' in *any* of these manifestations," and to state their real meaning, relation and danger to the evolution of the human race.

THE LOST CANON

IF "ideas rule the world," the causative factors of any national or cultural development can be laid bare only by examining the *ruling ideas* which have brought it about. Indeed, the really great books on the history of European civilization are works which seek to make clear the evolution of ideas. In the last century, some of these were Lecky's *Rationalism in Europe* and the *History of European Morals,* Draper's *Intellectual Development of Europe* and his *Conflict between Religion and Science,* Lange's *History of Materialism,* Taine's *History of English Literature,* and Andrew D. White's *History of the Warfare of Science with Theology.* A more recent work of the same character is *The Making of the Modern Mind* by John Randall. Texts dealing with particular aspects of the evolution of the race-mind in the West include William Dampier's *History of Science,* E. A. Burtt's *Metaphysical Foundations of Modern Physical Science,* and *Reason and Nature,* by Morris Cohen.

One who desires to obtain a comprehensive view of the "genealogy" of the issues, political, ethical, and religious, which today are disturbing modern society to its very foundations would do well to browse a little in these books, while keeping constantly in mind the perspectives afforded by Theosophical philosophy. Collectively, they might be regarded as representative of the best in recent and present-day thought, offering a connected panoramic view of the large area through which the Theosophical Movement has moved, and is moving. Their value is chiefly descriptive, rarely conclusive, and for this reason such books can be of little service to one who has not become saturated with the living spirit of *Isis Unveiled* and *The Secret Doctrine.* The works of H. P. B. are of an entirely different order from any contemporary writings. H.P.B. brought to the western mind a *scale of values,* while the historians of ideas can only present the raw material of ethics and philosophy. The key to the study of history, and therefore, to an understanding of modern thought, is to be found in a few lines in *The Secret Doctrine:*

> . . . idealistic as well as realistic thinkers, and even free-thinkers, are but the outcome and the natural product of their respective environments and periods. The ideals of both are only the necessary results of their temperaments, and the outcome of that phase of intellectual progress to which a nation, in its collectivity, has attained. (I, 326-7.)

The unitiated philosophers, H. P. B. points out, cannot rise above the limits set by their Karma as members of their race or nation. What is "initiation," unless it be the study of Theosophy, that confirmation in spiritual knowledge that enables its possessor to evaluate in terms of eternal and absolute first principles the ideas and ideals of any age?

Now, fifty years after the publication of *The Secret Doctrine,* it is interesting to find those evaluations placed by H. P. B. upon the thought of her time appearing in contemporary philosophical criticism. Take, for example, the closing words of the work by Dr. Edwin A. Burtt, professor of philosophy at Cornell University, *The Metaphysical Foundations of Modern Physical Science.* He says:

> An adequate cosmology will only begin to be written when an adequate philosophy of mind has appeared, and such a philosophy of mind must provide full satisfaction both for the motives of the behaviorists who wish to make mind material for experimental manipulation and exact measurement, and for the motives of idealists who wish to see the startling difference between a universe without mind and a universe organized into a living and sensitive unity through mind properly accounted for. I hope some readers of these pages will catch glimmerings how this seemingly impossible reconciliation is to be brought about. For myself I must admit that, as yet, it is beyond me, and only insist that whatever may turn out to be the solution, an indispensable part of its foundation will be clear historical insight into the antecedents of our present thought-world. If the volume in hand has aided somewhat in the clarification of these it has fulfilled its modest pretensions.

Dr. Burtt is doubtless familiar with *The Bhagavad-Gita.* One wonders if in these words of his he might discern the voices of both Arjuna and Duryodhana. The forces of idealism in modern thought are indeed "insufficient"—unable to provide the synthesis this true philosopher recognizes as necessary. Yet, Arjuna-like, he strives that the issues may become clear. The great value of Dr. Burtt's book is in its demonstration that materialism, or "mechanism," is by no means a necessary consequence of the known laws of physical science. He shows that the deterministic assumption of science is completely lacking in philosophic basis, and was adopted chiefly because the empiricists or "practical" men of science are absurdly ignorant of metaphysics. With this broad criticism of modern thought, compare a passage taken from "The Synthesis of Occult Science":

> The present age is as deficient in philosophy as was the age of Plato in knowledge of Science. It follows, therefore, that while the Secret Doctrine apprehends equally both philosophy and science, in addressing itself to the thought of an age it must recognize here, as it does everywhere, the *law of cycles* that rules in the intellectual development of a race no less than in the revolution of suns and worlds, and so address the times from that plane of thought that is in the ascendant because it is the *thought-form* of the age, that the great majority of readers are likely to overlook the broad synthesis and so miss the philosophy of the Secret Doctrine. . . .
>
> The time must presently come when the really advanced thinkers of the age will be compelled to lay by their indifference and their scorn and conceit, and follow the lines of philosophical investigation laid down in the *Secret Doctrine*. Very few seem yet to have realized how ample are these resources, because it involves a process of thought almost unknown to the present age of empiricism and induction. It is a revelation from archaic ages, indestructible and eternal, yet capable of being obscured and lost; capable of being again and again reborn, or like man himself—reincarnated.

Thinkers like Dr. Burtt, and Dr. Robert Maynard Hutchins of the University of Chicago, may be regarded as forerunners of this change, predicted so long ago as 1892. The latter, in his revolutionary book, *The Higher Learning in America,* outlines a definite program of education to correct the grave errors in contemporary ideas which the analysis of Dr. Burtt has exposed to view. Dr. Hutchins challenges the conceit of present intellectual dogmas, openly ridiculing the "advanced thinkers" who suppose that the philosophers of old can contribute nothing to the solution of modern problems. The book is an example of sustained and aggressive brilliance, born from the reincarnated spirit of classicism. It is as though Plato and Aristotle had returned among us, to call us to account: Plato, because our appreciation of him is merely "literary," and Aristotle because of the abuses in education and science committed in his name. To Dr. Hutchins metaphysics means the highest knowledge, the study of first principles, and the organization of all other knowledge in terms of philosophical synthesis.

Fifteen hundred years ago, in Alexandria, Plato and Aristotle served the eclectic philosophers of that day, the former providing the content, the latter the form. And, as H. P. B. says, it was this combination of true philosophy and disciplined analysis which mercilessly revealed the irrationality of Christian dogma, the pur-

loined tenets of pagan creeds in Catholic garb. But in those days it was the forces of Arjuna which were insufficient: there were not enough theosophists to breast the rising tide of ignorance and sectarian hate. Today, the eclectics again arise to do battle, this time with the dogmas of Materialism. Their work, by its very nature, is deeply akin to the Cause of the Theosophical Movement, and its far-reaching implications should be understood by all students who have natural aptitudes in this direction. For, *nota bene,* pure Theosophy is the ensouling essence of all such efforts, whether evident or not to their protagonists. Theosophists possess the lost canon of truth, of intellectual and moral values; through their constructive and critical thought, individually and collectively, movements in the world which strive for freedom of mind and soul will derive strong and enduring support. Theosophists, working thus, will be entitled to regard themselves as true disciples of Those whom in the fourth century Synesius called "the sacred tribe of heroes"—"established here in order that this terrene abode may not be left destitute of a better nature."

To Voltaire

We are the children of our century. Thanks to that same law of atavism, it seems to have inherited from its parent—the eighteenth—the century of both Voltaire and Jonathan Edwards—all its extreme scepticism, and, at the same time, religious credulity and bigoted intolerance. Spiritualism is an abnormal and premature outgrowth, standing between the two; and, though it stands right on the highway to truth, its ill-defined beliefs make it wander on through by-paths which lead to anything but philosophy. Its future depends wholly upon the timely help it can receive from honest science—that science which scorns no truth. It was, perhaps, thinking of the opponents of the latter, that Alfred de Musset wrote the following magnificent apostrophe:

> Sleep'st thou content, Voltaire?
> And thy dread smile hovers it still above
> Thy fleshless bones . . . . ?
> Thine age they call too young to understand thee;
> This one should suit thee better—
> Thy men are born!
> And the huge edifice that, day and night, thy great hands undermined,
> Is fallen upon us . . . .

—H. P. Blavatsky.

ON THE LOOKOUT

Omens of a Critical Year

Nineteen-thirty-eight was the sixty-third, the "climacteric" year in the centenary cycle of the Theosophical Movement which began in 1875. If, as H. P. B. said, this point in a cycle is one of "spiritual universal changes," it should be possible to discern some alteration in the race mind, giving promise of better days. While this change is doubtless more concealed than revealed in recent happenings—as with every occult event—there are nevertheless immediate signs auguring good. Last October saw the opening at the Guild Theatre in New York of a play on reincarnation by J. B. Priestley, called "I Have Been Here Before." Mr. Priestley attained international fame as author of the delightful novel, *The Good Companions*. He is perhaps the most popular of the more serious English novelists and his work is well known and appreciated in America. The present play is his second to become a New York attraction after a successful London season.

The New York *Times'* drama critic, Brooks Atkinson, attributes the inspiration for "I Have Been Here Before" to the ideas of J. W. Dunne and P. D. Ouspensky. In *An Experiment With Time,* Mr. Dunne relates some extraordinary instances of prophetic dreams, followed by a philosophical discussion of the relativity of time and time orders, working out the philosophic scheme of "Serialism" as a metaphysical explanation of his experiences. Ouspensky is known for his development of the philosophic implications of the idea of the fourth dimension. Actually, Ouspensky's major work, *Tertium Organum,* is an intellectual and mathematical consideration of some of the concepts of *The Secret Doctrine,* and, exceptionally enough, he credits H. P. Blavatsky as one of his sources, quoting her repeatedly. (A review of *Tertium Organum* was published in Theosophy IX, 190.)

Karma Taught

One cannot say to what extent a knowledge of Theosophy as such has contributed to the theme of "I Have Been Here Before," but the educational value of the play seems evident from Mr. Atkinson's review. In *The Ocean of Theosophy* Mr. Judge says that the law of Karma is so inextricably interlaced with that of reincarnation "that it is almost impossible to properly consider one apart from the other." So also in Mr. Priestley's play: Karma,

while apparently not identified by name, is the dynamic of the story. The review summarizes the leading ideas of the play and gives the plot:

> . . . . his [Priestley's] notion is that our lives move around in spirals during successive incarnations. We repeat the same patterns of living unless by force of knowledge we move out of the groove we are inhabiting into a new life and, presumably, a broader ascending spiral. A firm decision can release us from the bondage of our past selves. . . . The dominant . . . [character] is a German professor who foresees what is going to happen to the other characters because in a dream he has remembered what happened to them in some previous incarnation.
>
> The chief puppets in his philosophy are a man and his wife and an unattached schoolmaster, thrown together in a country inn. Unless they apply knowledge to the apparent drift of their lives the wife and the schoolmaster will run away together and the husband will shoot himself. Enlightened by the professor, the husband refrains from shooting himself, which releases him from the spiral he has been dolefully riding for the past million years or so.

A FULFILLMENT

One may conclude that the levity of this notice is the reviewer's and that Mr. Priestley is in earnest in making his play the vehicle for these ideas. An article by Andre Maurois published last year in the New York *Times* (noted by this Department, THEOSOPHY, September, 1938) shows that the serious import of "I Have Been Here Before" caused the eminent French writer to adopt the ideas of karma and cyclic incarnation as the basis for a profound and moving discussion of modern social ills. Feelingly, Mr. Maurois expresses the hope that humanity will "at last say to itself, 'I have been here before,' and that it will eventually find the wisdom to renounce self-destruction." Seldom can Theosophists point to so gratifying a perception of the objectives held up by H. P. B.:

> Ethics sink into and take hold of the real man—the reincarnating Ego. We are outwardly creatures of but a day; within we are eternal. Learn, then, well the doctrines of Karma and Reincarnation, and teach, practice, promulgate that system of life and thought which alone can save the coming races. Do not work merely for the Theosophical Society, but *through* it for Humanity.

ANCIENT AND MODERN "MYSTERIES"

Scientific nonsense reached a new high on Oct. 9, 1938, when William S. Barton, conductor of "Our Expanding Universe," a

department in the Los Angeles *Times,* recorded the claim "that the leading modern wise men possess 1,000 times as much knowledge as the ancient geniuses." He quotes this curious view in support of the thesis that there is an "ever-widening gulf between the knowledge of intellectual leaders and the knowledge of the masses."

Influence of "Science"

While there is of course no question but that this gulf exists, Mr. Barton's cogitations reveal a two-fold confusion. First, he fails to make any distinction between knowledge, or real wisdom, and mere information; second, one gains from his article the impression that the disparity between the intellectual leaders and the masses is unique to the present age. All the essential ideas of modern scientific knowledge—and much more—were known to the initiated Greeks, as is abundantly indicated in *Isis Unveiled* and *The Secret Doctrine.* The principles of astronomy, of physics, of psychology—even the simple facts of geography—were then part of the Sacred Mysteries; such teachings were revealed to the multitude only in allegorical form. The same is true today. What are the popular writers on the various sciences but allegorizers of the difficult and complicated findings of laboratory workers and theorizers?

This assertion will doubtless meet with strenuous objections from the admirers and idolizers of modern science and its achievements. These enthusiasts are referred to the recent radio "invasion from Mars," which threw thousands of Americans into an hysteria of fear. Let that be evidence of whether we are believers in the sober science of the textbook, or in the pseudo-scientific allegories of its literary interpreters.

Symptom of Psychism

The gulf that modern writers need to consider—have already noted to some extent—is the growing abyss between the emotional and the intellectual phases of human nature, a development peculiar to the present cycle of rising psychism. The gradual union of both thoughtless and deliberate selfishness with the emerging psychical propensity and capacity of the race forbodes a cycle of catastrophe, first moral, then economic and political. Both the occupations and the diversions of modern life seem calculated to concentrate all human energies in the experience of the senses and feelings, and they are few indeed who have retained any touch with reality, any enduring intuition of values.

Those who should be most aware of this gradual weakening of the moral and intellectual fibre of the American people, our pro-

fessional educators, in many cases exhibit a strange apathy toward or ignorance of what is taking place. It is something of a shock to find a member of the faculty of Columbia University urging that we no longer need to teach children arithmetic. Automatic calculators, he thinks, have made training in computation superfluous. Here is a *teacher,* one who has doubtless been through all the long rigamarole of modern psychology and educational theory, and yet is unable to distinguish between the capacity to think, as a process valuable in itself, and the conclusions of thought. "Why show them how it is done, when we can tell them the answers?" is his enlightened argument for "streamlining" education. He would treat the minds of the young like so many sensitive photographic plates on which teachers must print the neat and classified conclusions of "the better minds"—the scientific hierarchy to whom we must look for all knowledge. The attitude toward mathematics of this Columbia professor suggests that he may be a lineal decendant of a certain friend of Isaac Newton. The great scientist had lent him a copy of Euclid's *Elements,* and in returning it the friend asked of what "use or benefit in life" the study of the book could be. It is recorded that this was the only occasion on which Newton laughed.

" 'USELESS' STUDY"

Fortunately for the future, the press of the country seems to have far clearer perceptions of reality than some educators. A newspaper office is not the worst place in the world to gain practical wisdom, and we find the editorial page of Mr. Hearst's Los Angeles *Herald & Express* (Nov. 9, 1938) making this cogent criticism:

> A professor from New York's Columbia University, addressing principals and teachers in Seattle, urged "stream-lined" education, declaring that much useless material was being taught, such as arithmetic.
>
> He sees little need for it in these days of charts, graphs and automatic calculators.
>
> He speaks of the "effective" use of schools in Europe to teach children the principles of Fascism, Nazism and Communism, and advocates that American schools be keyed likewise to TEACH DEMOCRACY.
>
> Well, the public schools DO teach democracy—not as a political philosophy, but as a WAY OF LIFE.
>
> How is the world to build better calculators, charts and graphs in the future unless we teach today's children how to do it?

No education is sound which leaves the student dependent upon others for basic facts.

Unless our children learn the basic rules and sources of knowledge, how can they ever know?

Education cannot merely fit people to use existing machines or to serve machines.

It must show them the way to master machines, to utilize the benefits that machinery makes possible, to better enjoy the numerous cultural advantages of the world.

It must teach them to THINK, not merely to believe.

"Spiritual Proletariat"

Walter Lippman, writing in the New York *Herald-Tribune* for Nov. 3, 1938, sees in the proposal to eliminate arithmetic from the modern curriculum an evidence of the world-wide tendency to lose sight of the elementary facts of life. The vital functions of organized society are in the hands of experts, so that great masses of people no longer have to think in order to live. The latter are

> . . . people who eat but no longer know how their food is grown, who work and no longer see what they help to produce, who hear all the latest news and all the latest opinions but have no philosophy by which they can distinguish the true from the false, the credible from the incredible, the good from the bad. Is it so surprising that as civilization has become more streamlined, democracy has become more unworkable?
>
> For these masses without roots, these crowds without convictions, are the spiritual proletariat of the modern age, and the eruption of their volcanic and hysterical energy is the revolution that is shaking the world. They are the chaos in which the new Caesars are born.

"Behold the Hosts of Souls"

In Mr. Lippman's view, the hysteria produced by the radio broadcast of an invasion from Mars shows to what extent the American people have "lost their roots in the earth beneath them and their knowledge of the fixed stars above them. They are the crowds that drift with all the winds that blow, and are caught up at last in the great hurricanes." He reminds his readers of some old truths, the essence of which is that "men will not have the courage to die if they have ceased to believe that they are in communion with things that transcend entirely their personal affairs." His final paragraph is a spiritual "call to arms":

> It is not the fashion to believe that there are truths, like these, which are indeed fundamental and universal. For the modern

> man has persuaded himself that nothing is really true, and that all truths are just the convenient opinions of a class or of a nation at a particular moment. But this disbelief in the existence of a central tradition of human wisdom is the philosophy of the spiritual proletariat. This feeling, which pervades the great urban centers, that all things are relative and impermanent and of no real importance, is merely the reflection of their own separation from the elementary experiences of humanity. And the bitter, frustrated, and aimless skepticism of the modern man is itself the consequence of the modern disease of which he is the victim.

It is as though this wise writer had rendered in terms of his own thought the poignant elegy of *The Voice of the Silence,* "Alas, alas, that all men should possess Alaya, be one with the Great Soul, and that, possessing it, Alaya should so little avail them!" There *is* a "central tradition of human wisdom," and it exists in a form more easily available, more wonderfully simple and true, than Mr. Lippman perhaps suspects. His essay, instead of "The Modern Malady," might have been named, "Introduction to Theosophy."

Effects of Cosmic Rays

Despite the differences of scientific opinion as to the nature and origin of cosmic rays, recent speculations as to their effects prove interesting. In the opinion of Dr. John Tandberg of the Electrolux Laboratories in Stockholm, the powerful and piercing cosmic rays may have been the cause of the genesis of organic life on earth. (*Science,* Oct. 14, 1938.) He suggests that the rays were formerly more potent, and that their impact might have brought about changes in the constitution of inorganic molecules to produce the compounds out of which protein and other life-giving substances are composed. The development of life in this way would, of course, be a matter of "chance," according to the hypothesis. A similar process is suggested as a consequence of radiations from radium. Dr. Tandberg sums up:

> Thus various complicated organic molecules containing, for example, carbon-nitrogen may have originated in a way rather different from ordinary chemical reactions and will perhaps have influenced the evolution of organic matter, eventually leading to the first primitive forms of living matter, no longer present on earth.

Doubtless some such process did take place, but hardly in the fortuitous manner described in this theory. According to *The Secret Doctrine,*

The "Builders"

> Occultism does not deny the certainty of the mechanical origin of the Universe; it only claims the absolute necessity of mechanicians of some sort behind those Elements (or *within*)—a dogma with us. It is not the fortuitous assistance of the atoms of Lucretius, who himself knew better, that built the Kosmos and all in it. (I, 594.)

The Radiation of the modern physicist is but the objective aspect of the Fohat of the ancients.

> Fohat . . . the primordial Electric Entity—for the Eastern Occultists insist that Electricity is an Entity—electrifies into life, and separates primordial stuff or pregenetic matter into atoms, themselves the source of all life and consciousness. (I, 76.)

Other statements from *The Secret Doctrine* indicate that Dr. Tandberg's theory is vaguely analogous to the archaic teaching:

> It is the Sun-fluids or Emanations that impart all motion and awake all into life, in the Solar System. (I, 529.)
>
> If spontaneous generation has changed its methods now, owing perhaps to accumulated material on hand, so as to almost escape detection, it was in full swing in the genesis of terrestrial life. (II, 151.)
>
> . . . life—as science shows—has not always reigned on this terrestrial plane. There was a time when even the Haeckelian Moneron—that simple globule of Protoplasm—had not yet appeared at the bottom of the seas. Whence came the *Impulse* which caused the molecules of Carbon, Nitrogen, Oxygen, etc., to group themselves into the *Urschleim* of Oken, that organic "slime," now christened protoplasm? (II, 157-8.)

"Mediating Agents"

H. P. B. allows the Hylozoists to answer this searching question:

> Hylozoism *demands* absolute Divine Thought, which would *pervade* the numberless active, creating Forces, or "Creators"; which *entities* are moved by, and have their being in, from, and through that Divine Thought; the latter, nevertheless, having no more personal concern in them or *their* creations, than the Sun has in the sunflower and its seeds, or in vegetation in general . . . these creators are like the numerous rays of the solar orb, which remains unconscious of, and unconcerned in, the work; while its mediating agents, the rays, become the instrumental media every spring—the Manvantaric dawn of the

> Earth—in fructifying and awakening the dormant vitality inherent in Nature and its differentiated matter. (II, 158-9.)

Scientists and theologians feel themselves constrained to choose between the anthropomorphic Jehovah and the blind Force of the materialists—both extreme distortions of the two aspects of the one Truth. Religion is subjective anthropomorphism: "The supreme power must be like myself, a *person*." The scientist is objectively anthropomorphic: "The universe must be as it appears to *my* senses, a play of blind forces." In both cases, the idea of self as a person must be replaced by knowledge of the Self of All. Then scientists and religionists will become students of "The Secret Doctrine: the Synthesis of Science, Religion and Philosophy."

ARTISTIC MYSTERY

Life for Oct. 24, 1938, reproduced a group of drawings and paintings by mentally diseased persons, noting the unusual talent displayed in the portrait of a seated woman, the work of a neurotic inmate of Bellevue. Three weeks later *Life* printed two letters about this picture, one from Charles Le Clair, head of the art department of the University of Alabama, the other from Ralph Hartwell, WPA official connected with the Bellevue psychiatric clinic. Mr. Le Clair's communication included a photograph of Cézanne's portrait of Madame Cézanne, beside which was reproduced the neurotic's painting. The two pictures are almost the same in general aspect, and similar even in certain details of background, supporting the art expert's claim that the Bellevue production is obviously a copy. But Mr. Hartwell writes that the picture was painted without a model (either living or a reproduction), stating his view that the resemblance must be accidental or "subconscious."

AN ASTRAL MODEL

Even assuming the deranged artist to have at some time seen the Cézanne portrait, the striking similarity of the two pictures is such as to indicate either an abnormal memory or a capacity to see in the astral light—"subconsciously" or otherwise. The strength of character revealed in Cézanne's painting, however, is lacking in the copy, the resemblance being in a rather photographic reproduction of general proportions, the position and pose of the figure, and the line of the background. The quality of this resemblance is distinctly reminiscent of the similarity between spiritualistic materializations of prominent persons, and actual photographs of such persons, the latter having appeared in the press and apparently being picked up

by the medium in the astral light, or from his own or another's aura, and imperfectly imprinted on an amorphous mass of astral matter. (See Schrenck Notzing, *Phenomena of Materialization.*) It seems probable that some such process worked to produce the weak although "Cézanne-like" painting made by the Bellevue neurotic.

Telepathic Research

A recent book on thought transference, *Experiments in Telepathy* by René Warcollier (Harper & Bros., 1938), records the observation that visual images are more easily communicated than auditory impressions and abstract ideas. This writer notes that drawings which have been "telepathized" show qualities in common with the art of the insane and with the images induced by such drugs as hashish and opium. According to Livingston Welch, who reviews the book in the New York *Times* (Sept. 25, 1938), Mr. Warcollier's researches confirm the conclusions of Dr. Rhine, but the French investigator thinks that even better results would be obtained at Duke if the E S P cards pictured images of a more concrete nature, such as the faces of men, animals, and familiar objects, instead of abstract geometrical figures. Generalizations of this kind, while perhaps containing a modicum of fact, are abstractions from the living relationship of the psychic natures of the *individuals* between whom thought transference takes place. The level of mind at which rapport occurs, the intellectual and moral character of the experimenters, the immediate motives for the test, and the degree of sympathy between the two, are the real factors which determine the facility of thought-transmission of ideas of a given class.

Mother-and-Child Rapport

The matter of sympathetic relationship has not received great attention by the "parapsychologists" (grandiose title of E S P experimenters), probably because such relationships cannot be artificially induced in the laboratory. One such case, however, was recently reported by Dr. Raleigh M. Drake, professor of psychology at Wesleyan College. (*The Journal of Parapsychology,* September, 1938.) He found that a subnormal boy of eleven years (I. Q., 55) could repeat words and numbers thought of by his mother. She discovered that her son had this faculty while helping him with his school work. In doing arithmetic, he would immediately give the answer, provided it was in his mother's mind, but was helpless when left alone. By various tests Dr. Drake verified the

for the public good, as he understood it, he was unsurpassed.

Julian . . . made a public avowal of paganism, of which he had been a secret adherent from the age of twenty. It was no ordinary profession, but the expression of a strong and even enthusiastic conviction; the restoration of the pagan worship was to be the great aim and controlling principle of his government. His reign was too short to show what precise form the pagan revival might ultimately have taken, how far his feelings mights have become embittered by his conflict with the Christian faith, whether persecution, violence, and civil war might not have taken the place of the moral suasion which was the method he originally affected.

JULIAN—EXEMPLAR OF BROTHERHOOD

What Julian might have accomplished in a longer reign is a matter of speculation, but what he *did do* is recorded in a recent summary published by this magazine:

When Julian came to power the whole Christian world was thrown into a state of perturbation. How would this Neoplatonist, this Initiate, act toward Christianity? Would he retaliate with some new and still more cruel refinement of death and torture? Julian answered these questions in a truly Christlike manner. He at once extended free and equal rights to all the inhabitants of the Empire, irrespective of their religious beliefs. He invited all those Christian Bishops who had been excommunicated and exiled on account of of their unorthodox views, to return to their posts. At the same time he urged the pagan teachers who had been driven out of Alexandria by Constantine to return to their philosophical pursuits. He invited the opposing Christian factions to meet in his palace, where he advised them to give up their differences and try to live in concord. But at the same time he gave his pagan subjects permission to re-open their temples and continue their own form of worship. Because of this fair and impartial treatment of his subjects, Julian has come down in Christian history under the ignominious title of "the Apostate." (THEOSOPHY XXV, 201.)